

A BRIEFE
ANSVVER

TO CERTAIN
OBJECTIONS
against the *Treatise*
of FAITH, made by
EZ. CULVERWEL.

Clearing him from the
Errors of ARMINIUS,
unjustly layd to his
Charge.



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A BRIEF
ANSWER

TO CERTAIN

OBJECTIONS

Against the Ymag

of a new method

of Chirurgery

By JOHN HUNTER

Esq. of the Middle Temple

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Christian Reader.

Although my
great care in
setting forth *A*
Treatise of Faith, was to
deliver that Truth
which I gathered out
of the holy *Scriptures*,
and, keeping in mine
eye, the marke I aymed
at, To strengthen the
weake in Faith, I pur-
posely avoyded all con-

swer a cause of putting
his *Consutation to the presse,*
as hee alleageth in his
Epistle to the Reader.

a Pag. 4.

HIs first exception is
against these words,
*Many of Gods children doe
not enjoy that sweet life and
blessed estate in this world,*
*which God their Father hath
provided for them.* Any in-
different Reader may
see his grosse mistaking
herein. For, what I
speake of Gods bounty,
in providing meanes,
whereby his Children
might live more com-
fortably,

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fortably, if the fault
were not in themselves
he understands of Gods
Decree, which is un-
changeable, and cannot
be frustrated. So that
all his Discourse here-
of, as many others,
might well have been
spared.

The ^bsecond, and in-
deed, the onely point in
question is, *Whether Sal-
vation in Christ, bee in the
Gospel proclaimed and offe-
red in general to all that heare
it, or onely to the Elect?* The
former I hold & prove
by most evident Scrip-

b Pag. 7. 8
&c.

tures, as, I doubt not,
the Learned will ap-
prove.

Herein I have, beside
many other Orthodox
defenders of the truth,
both ancient and mo-
dern, the consent of
that famous *Synod at
Dort*, wherein were as-
sembled a great num-
ber of Learned *Divines*,
out of the Reformed
Churches. Their owne
words I will set down,
that all may see how I
agree with them.

Chap. 2.
Art. 5.

*It is the promise of the
Gospel, that whosoever be-
leeueth*

lee verth in Christ crucified,
should not perish, but have life
everlasting : Which promise,
together with the injunction
of Repentance & faith, ought
promiscuously, & without di-
stinction to be declared and
published to all men and peo-
ple, to whom God in his good
pleasure sends the Gospel.

But for as much as many Art. 6
being called by the Gospel,
do not repent nor believe in
Christ, but perish in their In-
fidelity, this comes not to passe
for want of, or by any insuffi-
ciency of the sacrifice of Christ
offred upon the Crosse, but
by their owne default.

A 5 This

This shall suffice for
my defence in this
point. As for further
Confutation of his ar-
guments to the contra-
ry, it is not my purpose
to charge the Presse
with more Controver-
sies among our selves.
Onely this I will say,
(which may be a suffi-
cient answer to all his
Allegations) that all the
Scriptures w^{ch} restrain
the merits of Christ to
some only, are to be un-
derstood of those that
shall enjoy them: but
those Scriptures which
en-

enlarge Christs Merits
to all, are to bee meant
of the *Office* only or pro-
claiming them to all,
though many of them
never partake of Christ.
So then the *General offer*
doth not make all par-
takers of Christ: nor
the *Special Pa taking* of
Christ, hinder the gene-
ral offer.

By *Offer* I meane on-
ly the outward *Calling* by
the *Gospel*, which none
can deny to belong to
many that are not chosen.
This I affirme to be the
onely ordinary seed to
beget

Math. 22.
14.

beget saving Faith. My
Adversary taketh this
Offer, for a *Promise*, to
have Christ, (which I
confesse that none shal
have but the *Elect*) and
so he spends much la-
bour in vaine.

c Pag. 16.
&c.

Whereas c he challen-
geth all the Scriptures
by me alleaged, to prove
the *generall Offer*, to bee
mis applied, for that he
would have them to be
understood of the *Elect*
onely, I must referre this
also to the judgement
of the Learned : with
submission to their cen-
sure.

sting life) I desire may be
considered, if the *World*
be not divided into be-
leevers, who shall bee
saved, and unbelievers
who shall not be saved;
which cannot bee un-
derstood of the *Elect*
only. As for e this most
manifest scripture, *preach*
the Gospel to e very creature
to understand the *Elect*,
is unreasonable. There-
fore I professe that his
Accusation is unjust.

e Mar. 16.
15.
Pag. 20
&c.

He commeth f in the
next place to my maine
argument, wherein he
foulyly mistaketh my
mea-

meaning, not well considering my words. For what I speake of the knowledge of a pardon *proclaimeed*, he understāds of the knowledge of a pardon *embraced*, which belongs onely to a beleever: but the proclamation of a pardon, must bee knowne to an unbeleever before hee can beleeve; which is that, that I maintaine.

After this ghee objecteth, that *there be many other strange passages*, wherein hee doth much mistake my plaine meaning

ning. One of the sup-
posed *strange passages* is
that I say, *By divers con-*
siderations in a man void of
faith, faith may be gotten, as it
I meant that this might
bee effected without
the helpe of the Spirit,
whereas to shew my
selfe an enemy to *Vni-*
versall grace, and so to
cleare me from *Aminius*
his errors, I plainly say,
that *none can attaine unto*
faith without the special grace
of Gods Spirit (pag. 42. 82)
to which purpose I cite
sundry Scriptures pro-
ving the same.

h Ano.

h Another of the objected strange passages .is, that I make sorrow for sin, and desire of remedy, causes of Faith. But those words are none of mine, they are his collection from these words of mine, (pag 44) Vnder the causes I comprehend all that worke of God, whereby he worketh faith in any. Vnder that worke of God, among other things, I mention sound sorrow for mans misery, & fervent desire after Christ the remedy. Let any indifferent Reader now judge if I make not Gods worke
the

the cause of Faith: and these with other particulars, such gifts as God worketh in us before Faith.

i Pag. 29.

In the next place charging me with *Arminianisme*, most unjustly; he take h in hand to confute *Universal Redemption*, by many Arguments. But seeing I have purposely avoyded that question & do from my heart deny, that every man is actually reconciled by Christ, & affirm, that none have any benefit by Christ, but Beleevers and their Seed: leave

leave the scanning of
his Arguments to his
Adversarie whosoever
he be: and I doe here
testifie under my hand,
to all posterity, that I re-
nounce all *Arminius* his
errors: and give my full
consent to the Synod of
Dort.

As for these phrases,
(God hath made a deede of
gift, and grant of Christ to
mankinde, yea, to all sinners
excepting none,) and other
like to them, which he
presseth against mee,
they are to be taken of
Goas dispensation of his
mind

mind in and by the Gospel : and so much is expressed by me (pag. 36.) in these words ; *Making so free a grant thereof, in the Gospell, to all sinners excepting none.*

Any indifferent Reader may see, that my maine scope is, to draw every one that heareth the Gospel, to belceve, by this, that *Christ and his benefits be proclaimed to him, and shall never be bestowed on him, unlesse he beleeve ;* which is far from *Arminius* his errours.

Lastly, where he conceiveth

ceiveth some contradictions in my Booke, it is cleere they bee his conceipts, as will evidently appeare by the particulars.

Concerning the first pretended contradiction, his words are these,
Thou say, that all Gods promises made to the Elect, are absolute, (pag. 141.) And againe, *Most of the free promises of the Gospel be pro-
banded with some condition. What contradiction is in these words? Are these termes absolute & upon some condition con-
tra-*

k Pag. 39.

tradiſtory ?) Are not
the conditions requi-
red in the Goſpel, abſo-
lutely promiſed to the
Elect ? The diſtinction
which I make of pro-
miſes abſolute and con-
ditionall, ſheweth that
there is no contradic-
tion in thoſe words.
Theſe well agree, that
The Elect cannot faile of that
which God promiſeth to them,
and all others to whom God
offers ſalvation, ſhall not ob-
taine it, becauſe they beleeve
not.

Another pretended
contradiction he thus
ex-

expresseth, I take it, that
the manifestation of GODS
counsell to the heires of pro-
mise (Pag. 209.) crosseth
the generall offer. Who
would so take it but he?
it being Gods eternall
counsell to save none
but the Elect, which
he manifesteth to *Abra-
ham* and his seed accor-
ding to the Faith; this
nothing hindreth the
generall offer, and pro-
clamation of pardon
to the Reprobate, to
make them inexcusable
for refusing mercy of-
fered.

A third pretended contradiction is, that I say, God out of his faithfulness freely bestows that which he offereth and sealeth (pag. 357.) and that Many doe not receive that which is promised and sealed (pag. 358.) What contradiction is it, to say, that Many for want of Faith receive not that which is promised? God faithfully performeth what he offereth in the Word, and sealeth by the Sacraments, but only to such as by Faith receive both.

FINIS.